UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

R. L. H.

It is a great blessedness to be emotional according to reason.

How many people mistake their subjective fancy for an objective reality.

Sudden jumps to rationalism do not seem as useful as slow growth into it.

If all men were devoted to temporal pursuits, would not the world become destitute of many blessed influences?

Often we observe that what is called "atheism" in thoughtful men is only a denial of the popular notions of God and not a denial of something transcendently grand in this universe that makes us feel reverential.

Must people be very certain that there is a Supernatural, Personal God and conscious personal immortality for all men after death before they can be virtuous and unite in efforts to improve humanity physically, mentally and morally?

What some few noble men and women do not need to keep them noble are very necessary to help the many to live better lives. Even superstitions are sometimes very useful. What is nonsense to an Emerson or an Ingersoll may be very helpful to a childish mind.

If there is a Supernatural Person that has at any time changed, and can at any time change the natural order of things, it seems reasonable to pray to Him for rain, or dry weather, or health, or any desirable change, to come supernaturally. But if so there is no dependence on Science.

A LARGE RELIGION.

We know some very dear, good people whose religion is not large enough to embrace within it all tender-hearted, noble and philanthropic men and women, who toil night and day to bring about more fair play in society, if they give not a satisfactory answer about what is God and some other religious suppositions. We know many that call themselves "very Liberal," who would reckon men like Herbert Spencer and Auguste Comte, and women like Harriet Martineau, outside of religion—anti-religious, however dear to their hearts are the social and moral improvements of humanity. But we gladly confess that we want our religion large enough to include all these great and small souls, that sigh and struggle for the improvement of the human world in any way, though they may say that they are Agnostics in relation to many religious subjects, concerning which we feel intuitively pretty sure. We firmly believe that many persons in Europe and America, reckoned "Atheistic," but who are ready to give their best life-blood for reform in sociology, have much more of the Christ-spirit in them than many who pray in churches "Thy kingdom come." We embrace within our religion, all who toil for real reforms, whether they use word-prayers or effort-prayers. And if any who seek the good of mankind, blame us for this broadness, because they cannot be so broad, we include them also in our religion, and let our mantle of Charity and Trinity cover their honest, pietistic peculiarities.

SCIENCE NOT RELIGIOUS.

We have read and heard often that there is a "Conflict of Science and Religion." And many who think there is no conflict between them, say that they have nothing to do with each other. But we cannot see that either view is correct. It is science, or the knowledge of God's works, that has done the most to correct people's religious creeds; to give them more reasonable views of the Bible, and history, and the philosophy of mind, and of Social improvements. Some people imagine that Science has only to do with physical things; that it can know nothing of the order of thoughts and emotions called spiritual. But as there is a naturalness and an order in men's thoughts and feelings, as there are causes of character as surely as

there are causes of fossils in rocks, why cannot science investigate the order in soul-activities as in physical changes? Men can trace often the natural causes and connected consequences in excited feelings even in religion, as they can see the naturalness in inflammations of the body. Of course they do not know *all* about formations of character, nor *all* about formations of rocks. Yet scientists can and do trace the order in emotions of mind, to some extent, as certainly as they can investigate physical motions. It seems to us that there is a close connection between the expansion of a man's mind in finding out more glory in nature and his highest and best susceptibilities. What is there to awake new and nobler feelings in men, but new and larger thoughts? If some can feed their devotional feelings by reading the Bible, why cannot others feed the same feelings by a blessed, steadfast reading of natural wonders? We are astonished at some great men who love to say that there is no relation between science and religion. Perhaps it would not be charitable enough to hint that they desire to keep science separate from religion because some scientific facts go against some of their religious fancies. We have also wondered at many noble men who clap their hands and make much ado over scientific inability to find out the original cause of all things, whilst they tenaciously hold to a religious conjecture about that great Original Cause. Hypothesis of theologians about the origin of things, does not seem any surer than hypothesis of men of Science. Certainly the *ipse dixit* of men that have *imagined*, is not better than the Supposition of men who have *investigated* much.

NORTH AND SOUTH.

We are sorry that there is no perfect unanimity between these two sections of our dear country. We are sorry that they are counted two sections. And yet we cannot be blind to the fact that there is a great difference, and some feeling of antagonism between them. However good, noble and impartial both of our Presidential candidates may be we know that the great majority of the South will be for Gen. Hancock and that Gen. Garfield must depend on the North. The probability is also that if Hancock is elected he will favor chiefly the section of country that will be most solid for him, and Garfield will be most favorable toward the section that will be strongest for him. What a pity that there is no better understanding between North and South in their mutual interests!

With some few exceptions, the people in favor of the South will vote for Hancock. Those in sympathy with Northern ideas will vote for Garfield. And in order to vote intelligently, one should study the difference upon the whole between the Southern and Northern ideas. Which of the two are most advanced in relation to the best improvement of humanity. In which section is there most real civil liberty and enterprise. Which stands the higher in the estimation of the best and most impartial European lookers on.

If the South is weaker than the North, that is good reason for the North to help the South all it can in every way. As long as the Union lasts, it should be a matter of deep interest how to be friendly and mutually helpful. It is evidently too much to say that all the wrongs are in one section, and all the rights are in the other. Are not the North and South too much like antagonistic individuals that will not come to a calm consideration of what can be most reasonably and kindly done on both sides in order to be more friendly? What a pity that the best and most respected men North and South cannot come together to reason together in cold blood, so as to effect a more hearty union between these two large portions of our country! The war with cannons and rifles ended only in a war of words and ideas and conflict concerning legislation and civil rights. And the end is not yet. We wonder sometimes when will it be. Let us care but little for men and parties, but seriously consider the chief ideas for which we vote. Though there are many corruptions in both parties, and some good things also, be it our privilege to think as candidly as we can which leading ideas upon the whole ought we to stand for. What are the chief Southern ideas. What are the chief Northern ones. Which in the long run should prevail and which will probably do the most good in this country and in the world?

"Not for the present only is the voice we utter to-day,
But its sound shall echo ever when we shall have passed away."

MORALITY AND LIBERAL RELIGION.

Many "orthodox" people imagine that there must be laxity and dangerous looseness of morals in all the friends of Liberal religion. Even the Editor of *Scribner's Magazine*, in the last number, is so unfair as to hint that all Liberal thinkers are pretty much like the libidinous D. M. Bennett! What an unjust insinuation! Thousands of times have we heard that when people leave orthodoxy there will be nothing to keep them from immorality. The Romish church thought that anybody throwing off her restraints would go straightway to

the bad. But Protestants, to say the least, are as moral as Roman Catholics. "Orthodox" Protestants imagined that all Universalists and Unitarians would rush headlong to all wickedness. But facts show that upon the whole the friends of those Liberal sects are better in their morals than the "orthodox." And when those facts were pointed out we heard "orthodox" people say, "Yes, you are moral; but that is all your religion." The Editor of *Scribner's* should blush, and make haste to take back his untrue suggestion about the immorality of Liberals. Some of the most liberal thinkers have made the strongest protests against the immorality of Bennett and Mr. Holland ought to know it. The men and women who certainly know that all wrong doing is punished immediately, as sure as that fire burns the hand put in it, and that right-doing is blessedness, have strong motives to live rightly. The people who are sure of the inexorableness of natural laws in matter and mind, are more likely to try to keep those laws, than those who imagine that they can transgress, and dodge justice by having a cheap forgiveness. Often have we heard that Liberals ignore God's *Justice* and dream only of his mercy. But the fact is that Liberals are the greater teachers of Justice though they think that to roast any person forever and ever is not Justice but cruelty infinite. As scientific thought advances, and the masses shall find by experiences how sure and just are all natural retributions, even enlightened self-interest will be strong on the side of all right-living; yea, a thousand times stronger than vague fears of arbitrary fires after death, and misty hopes of "mansions in the skies." There is no need of emigrating to some other world in order to be assured that virtue is blessedness, and vice is misery. If we could only present this simple truth so that the millions could plainly see it, what a help that would be to foster noble morality all over the world! We are sorry that all Liberal thinkers are not pure and good people, any more than are all "orthodox" people so. But our liberality we earnestly desire to be like "the wisdom from above. First pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied.
—*Goldsmith.*

Contributed Articles.

OUTWARD BOUND.

BY ALICE WILLIAMS BROTHERTON.

Ho, vessel outward bound,
Sailing on with never sound
  Of plashing oar or creaking sail!
  Whither art thou going?
Toward the Unknown Shore
Many ships have fared before,
  But no returning gale
  From that land is blowing!

Alas, of any part
Of that ocean there's no chart;
  Unseen hands upon the rudder
  Through the drift and wrack
Guide the vessel on her way,
Underneath this sky of grey;
  And thy Captain with sealed orders
  Sails upon the track.

Mariner dost thou not fear?
Waves are high and skies are drear,
  Who can tell what unknown danger
  Thy frail bark may whelm?
"Nay, no evil shall betide
Though the sea be deep and wide,
  Hope Divine 's my Captain, stranger,
  Faith is at the helm.

"Sealed our orders? But no less
This much of the truth we guess—
  That we seek a port elysian,
  City of the blest.
Far beyond this *Outre Mer*
Lies a land surpassing fair,
  Faith hath seen it in rapt vision.
  Men call it Heavenly Rest!"

THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

II.

THOMAS CARLYLE.

R. A. GRIFFIN.

Carlyle, the censor, has almost wholly eclipsed Carlyle, the Liberal religious teacher. It is difficult to think that the author of the "Life of Schiller" and the essay on "Characteristics" and of "Sartor Resartus," is the same man as the author of the "Latter Day Pamphlets" and of the "Life of Frederick the Great." In his early literary career, while his style was singular, it was fascinating and unaffected. In his later writings it is grotesque, forced and violent. The style has changed with the man. He became cynical, secular and impracticable. His genius has retained its original power, but shorn of its old tenderness and spiritual insight. Yet the man who apotheosized Frederick

the Great; who defended Governor Eyre; who taunted and derided the North; who curled the lip at the slave and called him "nigger;" who has stood for decades as the *dilettante* Cassandra of the age; who has been the interesting but uninfluential prophet of evil,—yet this man was once a reformer and prophet of religion, working in the same battalion as Emerson and in the same army as Channing. No writer of modern times has more fully elicited the confidence and affection of ardent religious inquirers. His masculine frankness of expression; his critical insight; his spiritual appreciation awakened the most fervent spirit of discipleship. He and such men as he have done for earnest sceptics what no minister could do however candid his spirit. The clergyman never knows how far he is biased by personal interests or by professional habits of thought and feeling. He has again and again to ask himself "What would my views be if I had nothing to hope and nothing to fear from society or sect or religion?"

Few things are more difficult than to think *dramatically*, to view things from an objective standpoint or personality; to say what we should say if we were not who we are and where we are. And even if a minister of religion should succeed in being absolutely impartial; if he be wholly unbiased by personal interests or by those of his parish, or of his sect or of his religion; if he abandons all euphuisms; if he discards wholly the clerical dialect, still he is at a disadvantage, for the free thinker and anxious inquirer is suspicious that it is impossible for him to speak the truth to his own hurt or to the hurt of his church. He listens, is interested, is perhaps half persuaded and goes away saying, "Oh that you were a layman; what would you say if you were disrobed and excommunicated?"

Such men as Carlyle labor under no such disadvantage. Here was a man whose literary merit would have elicited applause whatever the class of themes he had chosen. He had nothing to gain of profit or of fame by entering the arena of religious speculation. There was nothing in his relations to bias his judgment or color his opinions. He could afford to be a heretic. He needed nothing besides the known manliness of his character to guarantee honesty of speech in his readers. No one could doubt the strength and penetration of his mind, the clearness and wisdom of his insight, his loyalty to truth and his appreciation of all that is venerable and divine. And on the other hand he had no affiliation with any secular, agnostic or free religious schools of thought. He had given no man or order of men the right to expect that he would accommodate his line of thought or mode of expression to what they preferred. We can never hope to obtain more impartial, more unbiased, more original views than his.

Again he has not been so engrossed in the theological as to lose the idea of its place in the perspective of life. The clerical mind is always in danger of an exaggerated estimate of the importance of its topics, because it confines itself almost exclusively to them.

In Carlyle we have the capable layman, the independent thinker, the man of letters, bringing the whole force of his genius, as a matter of choice, on the religious problems of our times. It is intensely interesting, if it were nothing more, to know what he has thought. *What of God?* He commits himself to no textual definition. He cannot write his creed after the fashion of the articles. God is revealed in thought and by thought, in flashes rather than in sustained light. To him God is being, the matter of mind and the mind of matter, the life of life, the light of light, the Lord of Lords, the source of all and the chiefest of all, the underlying being of beings and the chiefest of beings. He sees that the idea of God is not a common attainment nor an unfluctuating apprehension. "We sit as in a boundless phantasmagoria and dream grotto; boundless, for the faintest star, the remotest century lies not even nearer the verge thereof; sounds and many-colored visions flit round our sense; but Him, the unslumbering, whose work both dream and dreamer are, we see not, except in rare half-waking moments suspect not."*

At the same time he protests against the idea of an "absentee God," of God as merely a metaphysic or an hypothesis, or as the shadowy reality of sublime meditation. He discerns that God is that unchanging, undying somewhat which perpetuates and inspires the moral sense. Well said Saint Chrysostom with his lips of gold, "The true Shekinah is Man. Where else is the GOD-PRESENCE manifested, not to our eyes only, but to our hearts, as in our fellow-man?"†

It seems to us that this simple acceptance of the many symbols to express the great fact which baffles scientific analysis or logical definition, is the noblest and truest way to speak or think of God. There cannot be too many appropriate symbols for those who have learned what a symbol is. As he says, "Idol is *eidolon*, a thing seen, a symbol, ... all creeds, liturgies, religious forms, conceptions that fitly invest religious feeling, are in this sense *eidola*, things seen. All worship whatsoever must proceed by symbols, by idols; we may say, all idolatry is comparative, and the worst idolatry is only *more* idolatrous."‡

We must be content to see God as we see the rainbow, thankful that there is any standpoint of vision, and not be as scientific children who run to touch it where it meets the earth, and, finding nothing tangible, affirm there was nothing visible. His views as to immortality do not contemplate merely the extension of life after death or that indefinite supplementary career of the creeds; for there is the same void behind the cradle as there is beyond the grave; there can be no light shed on the one which will not illuminate the other. His attitude is that of one convinced that there must be facts which are not revealed. He knows nothing except that there must be something to know. As he says, we are the ghosts; "We start out of Nothingness, take figure, and are apparitions; round us, as round the

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* Sartor Resartus, p. 36.

† P. 44.

‡ On Heroes and Hero-Worship, p. 112.

veriest spectre, is Eternity; and to Eternity minutes are as years and eons."§

Space and Time he regards as forms of thought, as illusions, which are at once the expression and means of limitation of the mind. Self is the mystery; if we knew what we are, we might then know whence we came and whither we go. We flash out from the inane (as he calls it), and know not our own selves. The weirdest, the most awful, the most inscrutable mystery is one self. There is enough of mystery when we look into the glass (were we sufficiently sensible of it), to make us cower and blanch. But, whatever the apparition, the Being it temporarily reveals must be substantial and permanent. The forms of life come and go, but the essence of life must be eternal. "The curtains of yesterday drop down—the curtains of to-morrow roll up; but yesterday and to-morrow both *are*. Pierce through the time element—glance into the eternal. . . . . Know of a truth that only the time shadows have perished or are perishable; that the real being of whatever was, and whatever is, and whatever will be, is even now and forever; . . . believe it thou must; understand it thou canst not."||

His view of Christianity seems to have been limited to its rites, ceremonies, creed, and history. It is nowhere evident that he regarded it as having anything distinctive beside these, unless it be where he speaks of it as "the worship of sorrow." But its most beautiful characteristic has always been, not "the worship of sorrow," but "the ministry of compassion." In spite of the follies of the church, there has ever remained in her the spirit of Jesus, which gave him the right to be called "the sinner's friend."

The Christian religion has never ceased to teach and exemplify more than mercy, more than forgiveness for the prodigal and the magdalen; it has insisted that repentance wholly alters the sinner's rank, and that, forgiven, he must be restored and *loved*.

Carlyle regarded Christianity as one of the many forms in which the religious sentiment has expressed itself. He found liberals too anxious to identify themselves with its forms and opinions for him to emphasize its peculiar excellences. He was not so concerned to prove they were or might be Christians, as to show that a full-orbed religious life could exist outside of all organized religion. He taught that each man could have immediate vision of the divine realities for himself, without intervention of sacred books, or priest or church. He sees the value of Christianity as a means of moral and spiritual elevation. But his appreciation stops there. Religion must serve practical ends or to him it is an impertinence. It must stand for *truth* and duty, but he says little or nothing of its standing for love and beauty. It must be exclusively the minister of the logical faculty and of the conscience. He says nothing of its being the minister of the poetic imagination and the means of hallowed fellowship. The puritan remains in him despite his rationalism—the puritan regarded Christianity as a means for saving the soul; he regarded it as a means for fostering the sense of duty. Liberalism has largely retained the same cold and narrow view of the purpose of a religion; it holds lightly the poetic, the ceremonial, the spectacular; it cultivates services fit only for philosophers, and either alienates the incapable or breeds in them a conceit of wisdom. Where Catholicism has superstitious devotees, it has feeble dabblers in philosophy. It seeks to make us wise and good, but it is hardly a part of its design to gratify us, save by intellectual processes. We may have shows or sacred concerts in the vestry or in the week, but the idea of musical and æsthetic enjoyment in general, as integral parts of a religious service, is not at all emphasized. But there is surely no good reason why truthful religion should be unpoetic and shorn. Who can satisfactorily show why rational Christian or anti-Christian worshipers have not images, pictures, processions, and elaborate rituals? The fungi of superstition grows as readily on the blasted trunk of infidelity, after a while, as it does on the tulip-tree of Romanism. It is as easy to dispel undue reverence for an image as it is undue regard for a liberal teacher.

Carlyle says, "All true work is religion; and whatsoever religion is not work may go and dwell among the Brahmins, Antinomians Spinning Dervishes, or where it will; with me it shall have no barter." But assuredly it is as religious to contemplate Divine ideals as to realise our contemplations, or try by act to realize them. Religion is self-fulfilment.

To enjoy is to worship, as truly as to know or to do. To receive heaven's benefits with glad, exulting hearts, is as devout a thing as to inquire of their source or analyze their character. To find life enlarged in praise, is more than to expect it in prayer. But the puritan always believed more in prayer than in praise, and when he began to sing he began to decline. Music began what logic and insight completed.

As to the future of Christianity, he has little that is hopeful to say; he represents it as a grand temple in ruins, "overgrown with jungle, the habitation of doleful creatures; nevertheless, venture forward; in a low crypt, arched out of falling fragments, thou findest the altar still there, and its sacred lamp perennially burning." He has no such hope as ours, that rational piety will clear away this ruin and drive off these doleful creatures, and build a second and grander temple above the venerable altar and the undying flame of essential Christianity. But, being a believer in the progress of mankind, he has no such despair of the future of religion. Reverence, faith, and virtue being part of us, they, like all that is human, must deepen and become nobler. Beliefs will change and must change, but the habit and potency of belief will increase. As he says, "Absolutely without originality is no man. No man whatever believes or can believe exactly what his grandfather believed: he enlarges somewhat, by fresh discovery, his view of the universe, and consequently his theorem of the universe, which is an

§ Sartor Resartus, 181.

|| Sartor Resartus, p. 181.

infinite universe, and can never be embraced wholly or finally by any view or theorem, is any considerable enlargement. He enlarges somewhat, I say, finds somewhat that was credible to his grandfather incredible to him, inconsistent with some new theory he has discovered or observed;" at the same time believe he must, if he would be or do anything. Man may change the object of his allegiance, but there is that in him which necessitates the spirit of allegiance. A true man is as earnest about rational religion as about traditional. When he finds there is no reason to keep Sunday as did the puritans, he is no less anxious to faithfully observe it according to his new view of its origin and design. The one question for every age and for every man is not, What is your belief? but, Do you care enough to believe, and to act up to your belief?

To sum up what we regard as the religious teaching of Carlyle, as far as the Christian faith is concerned, he views it from without, and appreciates, under other names, its existence and characteristic elements. His views of religion are really the blossoming of Christian thought. His idea of God may be found in the Gospels; he has said in modern form what Jesus said, "God is a spirit, and they that worship him must worship him in spirit and in truth." His idea of immortality was adumbrated in the New Testament phrase of "eternal life." His thought of the future of religion is contained in the conception of "the Kingdom of Heaven," a reign of the heavenly or divine. His teaching as to the possibility and right of personal insight and the duty of unselfishness, are precisely what Jesus taught—which Matthew Arnold has popularized as "his secret and method," each man commencing with the divine spirit, becoming a center of inspiration, and each man denying himself in the interest of all, for the love of God.

In a word, the gospel of Carlyle is devotion to the highest conceivable ideal of excellence, untrammelled freedom of reason and conscience, and the blessed hope that man shall ascend from all the cerements of antiquated and enthralling forms, and, whatever his creed or church, he shall perceive that these are but means of expressing the highest thoughts and deepest convictions of the mind and heart of man; that whatever is a hindrance to the free and symmetrical development of natural piety will finally fall away from it, like the rotten drapery from the image of an Egyptian god.

DR. BUSHNELL.

I. BEGINNINGS.

J. C. L.

The "Life and Letters of Horace Bushnell,"—mainly the work of Mary Bushnell Cheney,—is an excellent contribution to our history and literature. If it does not "read like a novel," it does much better; it evinces an admirable taste and discretion in its choice and use of materials, and portrays with a simple, firm, thoughtful hand, the *man*, his influence and his work. Some of the events narrated have a local interest or relate to issues of the past; but they could ill be spared from the story of such a life. There are, however, universal lessons—principles and facts so richly illustrated in the experience of this youth and man, that we believe all our readers may profit by a consideration of them.

Horace Bushnell was born in Litchfield, Ct., in 1802, the eldest of six children, and died in Hartford in 1876. He was a boy, therefore, in the days of brown bread and homespun and hard work. His father was a farmer where the soil was hard and sterile; but he owned, also, a cloth-dressing mill and a carding machine, which latter the youth tended and kept in repair, which brought some little income to the family. In the winter Horace went to the district schools, those "primitive universities of homespun," as he afterward called them; where at that time the scholars sat on benches made of slabs, and the house was ventilated by a great fireplace, or by sending the boys out to cut up wood. It was always a matter of pride to him to remember that his mother kept him in the best and cleanest homespun, and that his father brought fine round loads of hickory wood instead of scraggy birch and hemlock for the school-house fire. This was the only ground of aristocratic pretension in the common schools of that date.

He lived in a State where Sunday began at sunset Saturday night, "when men's lives went by their consciences, as their clocks did by the sun," and he went to meeting when the church was so cold that in spite of doctrines fused with flame, the minister sometimes stood clad in great coat and mittens, talking predestination by the hour.

The father had a Methodist mother, and leaned a little that way, and sometimes as he came home hungry, after the second service, his words were not complimentary of "the tough predestinationism or the rather over-total depravity of the sermon." The mother was brought up an Episcopalian, so the Calvinism was modified on her side also, tho' both now were members of the Calvinistic Congregational Church, and the children were expected to conform to its usages.

And the mother had that far-off sacred hope, a hope akin to that which filled the breast of every young Jewish mother in the Messianic days, and which has been the making of so many men, that her boy, her first-born, might some day show himself to be the called of God, might do some high and holy work for truth and righteousness. The time was in New England when the highest dream of ambition and the most fervent prayer on the pious mother's part, placed the boy of her heart in the Christian pulpit, to expound the word of God and save the souls of men.

But this meant not merely a Christian experience, but a college education. It meant years of calculation, and economy, and hard work, and self-sacrifice, that the preparatory schooling might be adequate and the means hold out to the graduation day.

There was nothing remarkable about young Bushnell's scholarship. At fourteen he was fonder of play than of books. At fifteen he began Latin; but not until nineteen did he decide that he wanted to

go to college, and he was twenty-one when he was able to enter—not very well prepared. When the decision of his choice was finally made, as he says his mother "called a congress of the family, where we drew the calculation close, and made up our bill—I to wear homespun to the end, use only second-hand books, and pay the bills of the last year myself; the family to institute a closer economy for my sake, which they somehow found a place to do, tho' I never could see where."

The reverence and gratitude cherished toward that mother seems to have been a motive throughout his life. "She was in fact the only person I have known in the close intimacy of years who never did an inconsiderate, imprudent or any excessive thing that required to be afterward mended." "She never fell into the mistake of trying to talk her children into religion;" but she never suffered them to feel that she was indifferent to their convictions. She watched their studies, measured their progress and capacities, encouraged no dissipations abroad, but furnished both duties and pleasures at home; trusted to habits of constant occupation and industry and obedience to lead the way to the higher fidelity and reverence of religion. "How very close up to the gateway of God is every child brought who is trained up to the consenting obedience of industry." "This habit-discipline I scarcely need say came, very near being a gate of religion for us all." "Other women are motherly enough, tender, self-sacrificing, faithful; but what I owe to her I owe to her wonderful insight and discretion. By pushing with too much argument; by words of upbraiding and blame; by a teasing, over-afflicted manner, or requiring me to stand to my engagements, she could have easily thrown me out of range, and kept me fatally back from self-recovery, —nay, she might have thrown me quite off the hinge of good nature, and have so far battered the conceit of home as to leave it no longer a bond of virtue."

It was only after he had tried teaching, worked as assistant editor for a time on the *N. Y. Journal of Commerce*, and completed his studies at the Yale Law School, that under the influence of religious convictions he stood ready to enter the pulpit and thus fulfil his mother's highest hopes. He was thirty years old when he began to preach; and Hartford was the center of his long and earnest ministry.

Here is a good picture of New England life, taken from his address at the Litchfield Centennial Celebration in 1851: "The sons and daughters grew up as you will perceive in the closest habits of industry. The house was a factory on the farm, the farm a grower and producer for the house. The exchanges went on briskly enough, but required neither money nor trade. No affectation of polite living, no languishing airs of delicacy and softness in-doors, had begun to make fathers and sons impatient of hard work out of doors, and set them at contriving some easier and more plausible way of living. Their very dress represented work, and they went out as men whom the wives and daughters had dressed for work; facing all weather, cold and hot, wet and dry; wrestling with the plough on the stony-sided hills; digging out the rocks by hard lifting and a good many very practical experiments in mechanics; dressing the flax, threshing the rye; dragging home in the deep snows the great woodpile of the year's consumption; and then, when the day was ended, having no loose money to spend in taverns, taking their recreation all together in reading or singing, or happy talk, or silently looking in the fire, and finally in sleep—to rise again with the sun, and pray over the family Bible for just such another good day as the last. And so they lived, working out each year a little advance of thrift, just within the line of comfort."

Conference Reports.

IOWA UNITARIAN ASSOCIATION.

Dear Unity: We have had another Conference in Iowa, —our *third* Annual Meeting, as announced in your columns, was held at Humboldt, June 29th to July 1st, with an *appendix of July 2d.* We Iowa people who go to Unitarian Conferences have been accused of a too profuse use of adjectives, of too much gush and glow. We have had "best conferences" and "glowing conferences;" but for this there is but *one* adjective in the language that seems to express it—it was our *Pentecostal* conference, and as such it will pass into our records.

But since we cannot convey to you or your readers, through the poor medium of the pen, any idea of the holy influence that brooded over us, you will be interested in knowing what practical work we did. First, a word of what we found there. A pleasant town, what in New England would be called a village, not large certainly, but full of vigor and the germs of growth, a place where *character* pervades the entire atmosphere. We found Railroad-connection north and south, between St. Louis and Minneapolis, fully established. We found long rows of groaning corn-cribs, telling of the productiveness of the surrounding prairies. We found a place without saloons, where the general testimony of business men was that all were doing well—making money. Humboldt has a beautiful location—nestling in the folded arms of the Des Moines river with wooded bluffs, with its rarely fine water power, with its miles of trees lining every street prospective, Avenue and Park; and, brooding over all from its conspicuous eminence, the really imposing college building, like a presiding genius, perpetually dedicating, as it were, this place to human culture and helpfulness.

But we found more than this. We found a neat, cheery, and every way attractive church building, with a seating capacity of—we forgot to inquire for exact figures, but should say three hundred; all paid for, Pulpit, Pews and all; all built with Humboldt money and Humboldt zeal, without either fuss or parade. The preaching has been sustained for years in the same quiet, earnest way, so quiet, that there may be churches built on less secure foundations, which will now learn for the first time of its existence. On the morning of our arrival the floor was yet covered with the rubbish of the workmen who had but just cleared away the scaffolding. In the evening it greeted us, clean and fresh, decked with flowers —a most inviting place.

Well, we dedicated that church to the worship of the

living God, the All-pervading Spirit and the Eternal Verities. We christened it *The Church of the Unity*. Of course we passed Resolutions; we always do in Iowa. We shall only give you a few of them now. The main body we reserve for some future number.

HUMBOLDT COLLEGE.

Resolved, That in the growing town of Humboldt, in the rapidly increasing population of Humboldt county, the adjacent counties, and the whole northwestern part of Iowa, we recognize an important field for educational work; a field which may be occupied and cultivated by the school in Humboldt.

Resolved, That we are gratified to see the good work which has been done in Humboldt College, a work which has already helped much to advance educational interests in this section.

Resolved, That the Iowa Association, seeing the present circumstances of the college, is desirous to co-operate with the Trustees and with the owners of the college property, in doing anything that may seem possible and practicable to secure the *permanency* of the school as an educating power in this part of our State.

SYMPATHY AND REGRET.

Resolved, That, in the death of Dr. Freeman Knowles, the first President of this Association, we have lost a life-long friend of religion, an earnest disciple of liberal Christianity, a devotee of science and of all useful knowledge, and a man of purity and deep moral conviction; and while we mourn his absence; we rejoice that a man of so noble character has been among us, as a counselor and a Christian friend.

Resolved, That our sympathy is hereby tendered to his widow and children, in the absence of one who was blessed in his death, and whose works do follow him in all virtuous influences.

Resolved, That we deeply regret the absence of our late faithful missionaries, Rev. John R. Effinger and Mrs. Effinger, who have done earnest work in this broad field of labor; and that they carry with them to their new field of service our best wishes and prayers for their success and happiness in their work as ministers of the hopes and faith of a pure and undefiled religion.

We think we must give you just one more, with the circumstances that drew it out. We must explain that in our programme, with the exception of our "*sine qua non*," the Western Secretary, we confined ourselves exclusively to *home* talent. The result was a most striking illustration of the exhaustless riches of our broad prairies. We had on the list *two ladies*, Miss Safford and Mrs. C. A. Ingham, of Algona; Rev. J. P. Davis, of Des Moines, whom you in Chicago do not know as yet, but whom all who work for *practical righteousness* for a wide circuit around Des Moines, have abundant reason to know and profoundly respect; and we had a paper on "Religion from the Stand-point of Science," from William Ward, dairyman and farmer from an adjoining county. These features, with the sermons of Messrs. Hunting and Jones, and the usual reports, constituted our unassuming programme. It gave us a series of *revelations* and long before its close, we knew that we were on "*holy ground*." We felt the warmth and glow of the *Burning Bush*. It is no exaggeration to say that *every* foot was *unshod* and every head bowed. Plain-faced farmers from the adjoining counties got up, and while with tearful eyes they quoted Marcus Aurelius, told us how glad and grateful they were to have found this Mecca for their souls. Old Simeons and Annas thanked God they had lived to see this day. Strong men fresh from the political wrangles of Chicago and Cincinnati felt for the first time, perhaps, the religious nature stirred, and bowed their heads and wept. In short the ordinance of *water baptism* was administered to the whole congregation, regardless of creed. We must say, by way of reassurance, that the men who *once lived in Boston*, accepted the ordinance as reverently as the rest.

But we were about to tell you about that paper from the dairy-man, who had so devoutly studied Huxley and Tyndall, Darwin and Spencer, in his lonely prairie home, but who now discovered that his real, abiding, spiritual home was in this Unitarian Conference. Here his soul found and claimed the "more *stately mansions*" that he had for years been struggling to build for himself. We shall make no attempt to describe that paper. It was full of grand passages, and all the way through it was strong and devout. At its close, Mr. Hunting sprang to his feet and offered the following:

"*Resolved*, That we welcome the bridegroom of *Science* and the bride of *Religion* to our Conference; and we here celebrate the marriage of the two, in the name of the Eternal which worketh for righteousness, and what God hath joined together let not man put asunder."

And so, to sum up, we had a *dedication*, a *christening*, a *baptism*, a *marriage*, and last, but not least, an *ordination*. The application of Miss Mary A. Safford, late of Hamilton, Ill., by adoption the child of the Conference, was received and considered, and the ordination service arranged for Wednesday evening, immediately after Mr. Jones' sermon. The following was the order observed:

Ordaining prayer by Rev. Jenk. Ll. Jones, of Janesville, Wis.
Charge, by Mrs. C. T. Cole, of Mt. Pleasant, Iowa.
Right hand of Fellowship, by Rev. O. Clute, of Iowa City.
Hymn, by the choir and congregation.
Benediction, by the candidate.

By earnest request the charge is given below.

At this Conference at this remote point, so obscure that some of our southern friends thought it not worth their while to attempt to reach it, we raised almost $400 for our next year's work, and let me not forget to say secured — subscribers to *Unity*, and sold seventeen copies of "Channing!"

This is surely enough of Iowa for one number, and so adieu!

SECRETARY.

CHARGE GIVEN AT THE ORDINATION OF MISS MARY A SAFFORD.

BY MRS. C. T. COLE.

Miss Safford, my friend and sister, I have been requested as Secretary of this Association, as a sister woman, as a possible mother to you, to give you the *Charge* in this most impressive ceremony. It is none the less solemn and sacred that, in receiving this ordinance, you have not been led tremblingly through the gauntlet of a double file of solemn-faced divines, encased in the rusty armor of hard and hideous doctrines, with bayonets bristling with the five points of Calvinism. None the less, but all the more sacred that you are met at this portal only with the cordial grasp of welcome from these large-hearted, single-minded fellow workers.

My sister, I can appreciate more keenly perhaps than any one in this audience, save some other woman, that this newly erected Altar is, to you, this night, an *altar of sacrifice*. I realize that you bring here a purer and more costly offering than was ever found among the flocks and herds of Judea. When a young woman reverently accepts the work of the ministry, it stands to her for a greater renunciation, a deeper consecration than any man can understand.

I apprehend that, in a most sacred sense, this ordinance is to you, a *marriage service*. That, in dedicating yourself to this work, you, almost of necessity, renounce all the dear de-

lights of home with its inviting shelter, with its strong, protecting arms, with all the depths of sweetness couched in the holy names of *wife* and *mother*. All these, and more, you give up. There will be times when the woman's heart will cry out in its hunger and loneliness. I need not point out to you, you already know, the *refuge*. You have found ere this the shelter of the Everlasting Arms. You know what it is to pillow the head, unutterably weary, on the grand, motherly bosom of *Eternal Truth* and like old Anteus, to rise *renewed*.

I understand the beguilements you have left behind you; the sweet, siren voices that have assailed you, and the keen pain it has cast to sail bravely past their tempting retreats, But, I apprehend, you have already caught inspiring glimpses of "that great, open main where God's great ships go sailing to and fro." By and by as the siren music fades away in the distance, there will come to you strains inexpressibly sweeter than those you have so bravely left behind.

Forgive me if, in this prophecy, I forget the *charge*.

This ministry to human hearts and homes, how long and pleadingly it has waited for woman's hand. At last, she comes to her own. With her intuitional eye and more delicately-poised sympathy, her presence here ushers in a *new dispensation*.

To those "hearts burdened with losses and weary with bearing the crosses, too heavy for mortals to bear," you, my sister, may prove a very *Sandalphon*.

No one of these consecrated men can touch quite so gently, can deal quite so tenderly with the crushed mother kneeling at the coffin of her dead.

My sister, you need no *charge*. The spirit that broods over us to-night is one of prophecy. As you pass out into the broader fields of this sacred life-work, "By the baby's bier, mothers shall bless thee, and strong men bound with fear of their grim gods, shall rise up jubilant and toss their chains away in the new pentecost, and pluck thy garment, and, looking up pure-eyed with a sweet, silent confidence, shall claim thy blessing on them."

In this work, which shall bring to you its own "exceeding great reward," be faithful till death.

Yes, there is *one* charge which I may not omit. Let no surging tide of deep-felt weakness and insufficiency ever tempt you to try on any *man's armor!* It never fits a woman's shoulders.

With your own nice touch select from the Brook the Smooth Stones of Truth, trust only in your own simple *sling*; and the slender woman's arm with the *Lord of Hosts* to guide it, will unfailingly reach the *heart* if not the head of Error.

The Woman's Journal is responsible for the following from the pen of H. B. B.: "The most radical and consistent argument we have ever seen against the movement for the enfranchisement of woman is itself, singularty enough, the production of a woman. Miss M. A. Hardaker, in an article entitled "The Ethics of Sex," in the *North American Review* for July, has gone to the root of the matter, and bases her objections upon an alleged permanent, inherent, constitutional inferiority of woman to man. Her reasons for this allegation will be found this week and next in our columns. We commend them to the friends of Woman Suffrage, and hope they will be carefully read and considered. * * * The best refutation of Miss Hardaker's argument is Miss Hardaker."

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

NATIONAL UNITARIAN CONFERENCE.—Rev. P. W. Claydon, of London, preaches the opening sermon before this body, at Saratoga, on Tuesday evening, Sept. 21. For official notice of meeting, see advertising column.

HELENA, TEXAS, has a modern Noah, who is building an ark preparatory to the flood, which he thinks is coming next November. It is to be provisioned for a forty day voyage. He is a Noah with modern variations though. A little broader than old Noah, he is to have accommodations for 50 passengers. A good deal more commercial, he is to charge $500 for the trip.

INDIANAPOLIS, IND.—Rev. Mr. Cooke has closed his arduous labor at this place and Mr. Nickols, of the last class of the Cambridge Divinity School, takes up the work in the little Unity Church on the 1st of September. Mr. Nickols is of the apostolic succession, being a son of Dr. J. T. Nickols, of Maine. He goes to a hard but important field, and will need all the apostolic endowments that are his by birth or by acquirement.

QUINCY, ILL.—The growing quality of a beautiful purpose is exemplified in the work of the Flower Mission. Last year the Mission in this place made about a hundred distributions of Flowers, Fruits, Wine, Jellies, etc., to the sick. This year, with commendable thoughtfulness, they are to add ice to their benefactions among the sick, and Mr. Blake calls through the city papers for the names of patients needing the contributions of the Mission.—At the Unitarian church in this place the Fourth was celebrated with a patriotic service, in which the Declaration of Independence and the Emancipation Proclamation came in as readings. A special order of exercises was printed in Mr. Blake's usual suggestive way.

PROSPECT HILL SCHOOL for young ladies at Greenfield, Mass., whose card appears in our advertising columns, offers the attractions to Western parents who have daughters to educate, of being free from the trammels of sectarian or Theological influences; of being situated in what "P. Thorne" tells us is "one of the most delightful of New England villages," which seems to us to be about the same as saying as delightful as any in the world; and of being under the eye and within the heart of Rev. J. F. Moors, who is more than *Bishop*, a Father, Confessor and Spiritual Adviser to all that country-side. There also is to be found a Teacher much needed by our Western girls, not down in their list of seven instructors, viz., a good *Solid Hill* just ripening into a mountain. This is the painful want in all our Western institutions. For the sake of securing this teacher we hope that all parents that can afford it will send their girls, and boys also, eastward to receive a portion of their school training, that they "may look up unto the hills from whence cometh their strength."

HOW READEST THOU?—The *Independent* tells of the organization of an Exegetical Society in New York City recently. It is to be devoted to the study of Bible texts, and the explanation of difficult roots. The very first paper was upon "æonian," a word to the proper interpretation of which

our Universalist brethren have given a century of unceasing toil, and we seldom take up a paper of that denomination without finding this word and its attendant "Gehenna," exposed. Indeed we were raised upon these words, and in our hasty moments, when it seems as though the people cannot be made to study a Greek Lexicon, we are tempted to exclaim to these dictionary fellows "What of it?" Suppose "æonian" does mean eternal, and gehenna does mean hell, are we under any more obligation to believe this slander upon the Divine character? Men's disbeliefs as well as their beliefs, are finding foundations deeper than verbal niceties and textual refinings, yet it is a very good thing to know, what is the true meaning of the text, hence we welcome the Exegetical Society.

JACKSON, MICH.—Rev. Mr. Billman has recently been preaching in the Unitarian Church on the cause and cure of suicide, and claimed, according to the *Daily Citizen*, "The chief cause to be a pre-natal opposition to life originating in the unwillingness of the parents to be burdened with children. He thought when the laws of nature are thoroughly understood, so that no unwilling children are brought into the world, that those who were born would be endowed with a joyous love of life, which would make such a thing as suicide forever impossible with them." The same day he preached by request on the text: "It is a fearful thing to fall into the hands of the living God." He thought it not strange that such a passage should have been written fifteen hundred years ago when the saints looked upon God as an avenging spirit, with ministering and recording angels to spy out and jot down all the little failings of mortals to be brought against them on some great day of wrath; but in the light of progress and reason we have come to see that God is love, that we are happily all the time in his hands, and that it would be insisted a fearful thing to fall *out* of the hands of the living God.

WILBERFORCE UNIVERSITY.—Mr. Heywood, of Louisville, has been visiting this school, devoted to the education of our colored fellow citizen. He writes to the *Christian Register* that, at the recent commencement five young men received Bachelor's Degrees, two, that of Science, and three of Divinity; and "when I saw with what consecrated earnestness, with what excellent preparation, too, they were going forth to do their very best for the education of their race and for the advancement of their country, I felt anew and more deeply than ever before the exceeding importance of Wilberforce University. It is a mighty lever for lifting large communities to higher planes of thought and life; and never, as it seems to me, has the American Unitarian Association made wiser use of its means than in appropriating annually four hundred dollars to this institution, and thus enabling it to add largely to its uplifting power, by availing itself in weekly lectures of the ability and scholarship of the thoroughly-trained professors of Antioch College. Wilberforce has one hundred and fifty-five students, a large number of whom attend the lectures given by President Derby and his accomplished associates, with living interest and deep gratitude." The fraternal relations between the Unitarians of Antioch and the Methodists of Wilberforce is one of the pleasing signs of the times.

HUMBOLDT, IOWA.—We cannot refrain from adding our word of congratulation and commendation to the triumph of the Liberal friends in this far off Western town, in securing for themselves a beautiful little church building, with so little agony and no begging; in the growth and vigor of the Liberal school there as an educational force and humanizing influence on the boys and girls of the prairies, notwithstanding the painful and protracted discouragements of many kinds, and of having known one of the best local conferences we have ever attended (reported in another column of this paper.) It was fresh, free, and yet tenderly, part of the time, tearfully devout. Hungry men and women came from their homestead farms to tell of the companionship which the God of the stars and the God of their own hearts had given them when there was no companionship to be found elsewhere. The ordination, dedication of the Unity Church, of Humboldt, and the thoughtful planning on the part of the I. U. A. how in the future to foster this school on the prairie were events of profound gratification to all, but peculiarly so to Rev. S. H. Taft and to Prof. Earthman, to whose determined energy and invincible courage these results are largely attributable. The generation is yet to be born that will be willing to pluck laurel green enough for the brows of such prophetic workers.

FAIR PLAY.—Judas has found in Robertson and others generous advocates for the measure of charity, which is even his due. Benedict Arnold has recently found an able and generous presentation of the other and fairer side of his case in the interesting work of his kinsman, I. N. Arnold, of Chicago. Lastly it is discovered that old "Flud Oirson," who was "fur his horr'd hoert torr'd an' futherr'd an' corr'd in a corrt by the women o' Morble'ead!" was not quite the heartless coward the ballad makes him out to be. The historian, of Marblehead, proves that "Skipper Ireson was not more to blame than his crew, and, it is believed, not at all," and Whittier, who unwittingly paled the Skipper on his rhyme, writes to the historian: "I have now no doubt that thy version of Skipper Ireson is a correct one. My verse was solely founded on a fragment of rhyme which I heard from one of my early school-mates, a native of Marblehead. I supposed the story to which it referred dated back at least a century. I knew nothing of the particulars, and the narrative of the ballad was pure fancy. I am glad for the sake of truth and justice that the real facts are given in thy book. I certainly would not knowingly do injustice to any one, dead or living. I am very truly thy friend." These side lights reveal the nobler side and the diviner tendencies of the age.

MUSKEGON, MICH.—The *News and Reporter* of May 29, contains the farewell sermon of Rev. Mr. Kittredge, a discourse full of practical sense, mellowed with the most tender feeling, frankly confessing that he has done some poor preaching during his three years settlement. He asks them to divide the responsibility. He says: "Do not you know how much inspiration the pews are capable of furnishing the pulpit. If a dull preacher can put his hearers into a quiet slumber, why may not apathy and indifference in the pews react upon the pulpit, and quench the flame of enthusiasm there? It can and does." The spirit of his co-laborers and of *Unity*, as well as himself, is stated in these words: "I did not come here to preach an ism, nor to bolster up a sect. Though I came among you as a Unitarian, and rejoice to call myself one to-day, and believe it to be the broadest and most inclusive denominational name existing, still I believe that truth itself is larger than any sect,—larger than all sects put together. The great ocean of illimitable truth can fill all the little cups of Ballou and Channing, and Luther and

Calvin, every church can be supplied—have all it can hold, and still the vast ocean of truth will remain as inexhaustible as ever." During his pastorate the society has largely increased, the church building has been put in excellent repair, and his congregations have been as large as any English congregations in town.

HARD QUESTIONS, but many of them sensible. The following is a list of questions, which a candidate for the Methodist itinerancy must answer, before being admitted, as revised by the General Conference, recently held at Cincinnati:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our church?
7. Do you keep them?
8. Have you studied the doctrines of the Methodist Episcopal Church?
9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures, and will you preach and maintain them?
10. Have you studied our form of church discipline and policy?
11. Do you approve our church government and policy, and will you support and maintain them?
12. Have you considered the rules of a preacher, especially the first, tenth and twelfth?
13. Will you keep them for conscience's sake?
14. Are you determined to employ all your time in the work of God?
15. Will you diligently instruct the children in every place?
16. Will you visit from house to house?
17. Will you recommend fasting or abstinence, both by precept and example?
18. Are you in debt so as to embarrass you in the work of the ministry?
19. Will you wholly refrain from the use of tobacco?

ANTIOCH COLLEGE.—The Annual Catalogue of this institution, also some accounts of the anniversary exercises held on the 23rd ult., is before us. From the former we learn that there were 96 students in attendance last year, divided as follows: College, 19; Preparatory, 42; English, 27; Normal, 4; persons not enrolled, 4. The teaching faculty consisted, last year, of five professors and three assistants. From the latter we learn that, at the commencement exercises, Rev. Mr. Heywood gave the address, before the Literary Society, on "Humanity's Great Age: Its coming the Aspiration of American Education." Mr. Hereford also gave a lecture before the College on "The Small End of Great Problems," characterized as "an admirable mixture of wit and wisdom." The finances of the institution were reported as recovering from their depreciated condition, and as being in better shape than for years. President Derby, whose efficient service is a matter of universal testimony, is to have a year's leave of absence. Rev. Brooke Hereford was placed on the Board of Trustees, an admirable appointment. Mr. Hereford's incisive business mind and living interest in Antioch and education in general, makes of him a valuable addition to the Antioch Corps. Thus it is, that in the severe "struggle for existence" among the smaller colleges, Antioch holds valiantly its place in the fight. It may be that there is not to be a place for it among the *great* schools of the country, and yet it may find a permanent place among the *good* schools of the land. All of the bright boys and girls of our land cannot go to Harvard, Yale, Cornell or Ann Arbor. The constituency of Antioch is growing as our boys and girls are growing. May we not hope that the school, consecrated by the labors of Horace Mann, America's chief prophet of the school-house, may grow with them and for them.

KALAMAZOO, MICH.—The Sunday following the Michigan Conference, which recently convened in this place, Bro. Howland gathered up the fragments that none might be lost, in a review sermon replete with rare good sense. Of the necessity of adopting some plan looking towards the guarding of our liberal pulpits from unworthy intruders, he is strongly impressed, and was much interested in the same. Of the protracted discussion of this question at the Conference, he said: "The danger that this inquiry into the character and fitness of a person for the ministery will lead at length to an ecclesiastical despotism is too remote to be considered. Those who imagine that Unitarianism can ever become a tyranny, know but little of its origin and history, and if our friends who oppose the recommendation of the National Conference ever feel the yoke of ecclesiastical bondage they will live to be the oldest representatives of rational Christianity in the world, and future generations will look with wonder upon them as the people of the middle ages did upon the wandering Jew. * * * * I wish to preserve the high character for the Unitarian clergy which they have always maintained, and I hope the time will never come when the Kallochs in our ranks (if we have any), can go from place to place and obtain an enthusiastic hearing in our churches. It is these things which have brought the Christian ministry and the Christian church itself to the very verge of contempt, but the blame rests very largely with congregations, for the first and main thing they demand is brilliancy in the pulpit, and too often the character of the man who occupied it has not been closely scrutinized; in fact it sometimes seems to be considered a matter of miner consequence. Command me to a moderate degree of sincere dullness if loose morals go with brilliant gifts. Unitarian ministers have so long emphasized the worth of character that it is especially becoming in them to illustrate and exemplify what they mean in their own lives, and when they fail it is far worse than when others fail. We have said that doctrines were nothing, that belief, unless it touches and inspires the life is of no value; we have said that Christianity is a deep principle of moral action, that religion itself is of less sacred import than the solid virtues, and that the moralities of life are to be observed, and defended, and cherished although no church is never entered, the Bible never read, and prayer never offered. I would not have the strictness of the Puritan in small things, but I would have it in the great things, in honor and purity, upon which not a shadow of suspicion ever rested. The sermon is never so strikingly enforced as when it is done by the personal character of the minister It is that more than argument, or venerable texts, or anything else, that strengthens conviction in those who listen, and it is upon this that the minister must rely to retain his power. Without it his appeal is idle, its hollowness is seen, it moves no one. A magnanimous nature, a good temper, an upright life, this is more than burnt offerings and sacrifices, and to help in the attainment of these is the whole scope of religion; and it is essential that who ever stands forth as the moral leader of men must himself be without stain and without reproach."

ENGLAND.—The *Unitarian Herald*, speaking of a society for the suppression of the opium traffic, says that the gov-

ernment revenue from this traffic has grown to £9,000,000 per annum, and charges the government with sending out expert messengers to various places, to ascertain the tastes of the inhabitants, so that the opium may be grown with a flavor to suit them.

—The Shilling Channing is selling in England at the rate of 3,000 copies per week.

—Prof. Bryce has been urging the necessity of releasing the professorship of Hebrew and Church history at Oxford from the church restrictions. He thinks it hard for a preacher to be fair on questions of Church History.

—The Flower Mission has been adopted in England with variations, the Unitarian Sunday Schools in the country send large hampers of primroses, cowslips and other flowers to the Unitarian Sunday Schools in the city of London.

—Lay preaching seems to be more in vogue on the other than on this side the water. The *Christian Life* says that the Mayor of Longton, conducted services in the Unitarian meeting house recently, and that Lord Cecil has been preaching at Edinburgh. There is a great amount of unused force, that might be nobly utilized in this way, among the cultivated laymen and laywomen.

—A Devonshire paper is leading a crusade against the Athanasian creed; it says: "The Creed is simply the ideas of a zealot, coined from the recesses of his own mind, and that alone, and is totally at variance with the declaration of Christ—fit only to be rehearsed in the 'churches' of Burmah and Ashantee, where the Deity is represented to be as revengful and sanguinary as are the monarchs of those countries themselves. The Creed is not only opposed to the spirit of the Gospel of peace and good will, but it refutes and ignores the testimony of the old writers." Further along it says that "it is only the sacerdotal and erratic 'residuum' who now defend it in the Church of the land."

—An act of intolerance on the part of the managers of Robert Raikes' Centennial in London in refusing to allow the Unitarian Sunday School workers to join in honoring this pioneer "solely on Religious grounds," set on foot a most worthy movement to erect a monument truly Catholic, on the Strand, on which is inscribed the following:

Erected to commemorate the Christian efforts of the originators of Sunday Schools (members of various churches) from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsey and Robert Raikes, 1780; in gratitude to God for his blessing on Sunday School labors during the past century; and in fervent hope that the time may soon come when differences of opinion will no longer separate disciples of Christ in works of usefulness. 1880. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii., 35. The names of the originators of Sunday Schools, which are carved on the side of the pedestal, are: Cardinal Borromeo (Roman Catholic), Milan, 1580; Rev. Joseph Alleine (Nonconformist), Bath, 1650; Mrs. C. Boevey (Church of England), Flaxley, 1717; Rev. Theophilus Lindsey (Unitarian), Catterick, 1764; Mrs. Catherine Cappe (Unitarian), Bedale, 1765; Miss Hannah Ball (Methodist), High Wycombe, 1769; Mr. William King (Whitfieldite), Dursley, 1774; Mr. James Heys (Presbyterian), Little Lever, 1775; Rev. Thomas Kennedy (Episcopalian), Downpatrick, 1776; Rev. David Simpson (Church of England), Macclesfield, 1778; Rev. Thomas Stock and Mr. Robert Raikes (Church of England), Gloucester, 1780.

The monument was unveiled, and the Unitarian churches and Sunday Schools throughout the kingdom recently raised by subscriptions the £500 necessary to pay for the monument. Rev. Robert Spears seems to be the leading spirit in this, as he is in so many other good and liberal things in England.

EXCHANGE TABLE.

F. B. C.

Woman's Journal.—Mrs. N. K. Allen, of Iowa, a lady of leisure and means, has received the appointment as notary public and pension agent, in order to give her services to poor women who cannot afford to pay for such work. She has written bills, collected claims, and aided her sister women in many ways.

The Signal Asks for "a rest on Garfield." "The American people incline mightily to hero worship. If they have a chance, they will fit up one on shortest notice. The best support for James A Garfield will be a manly recognition of his sterling qualities of character, a hearty display of his public acts, an unwavering support of the principles he represents."

Woman's Journal.—"Baroness Burdett-Coutts was asked by the Chairman of Mr. Herbert Gladstone's committee to contribute towards his expenses as candidate for Middlesex. To the English mind, therefore, it would seem proper for a woman to mingle in politics so far as to give money for her favorite candidate, but not to vote for him. Truly, that is a fine discrimination of properties.

—Miss Hardaker in her Ethics of Sex, says that "Moral claims or rights exist only in the fitness of the claimant to do the work involved in such rights. That solves it.

Unitarian Herald.—Isn't it a little severe on the "other sex?" "Prizes having been offered by a New York journal for the best two quotations on women, one serious and the other humorous. They have been awarded for the following. This quotation is from Mrs. Browning:—

> "Not she wi h trait'rous kiss her Savior stung,
> Not she denied Him with unholy tongue,
> She, while Apostles shrank, could danger brave,
> Last at His cross and earliest at His grave."

And the following is from *Adam Bede* by George Eliot:—"I'm not denyin' the women are foolish; God Almighty made 'em to match the men."

THE ALLIANCE—Who would not be a poet? "Some time ago, Miss Annie Lawrence, one of the younger pupils of the high school, wrote Oliver Wendell Holmes, stating that the Old South Literary Society was about to discuss his life and works, and asking if he could send a little poetical contribution for the occasion. The reply of the genial author is very characteristic, and we reproduce it:

BOSTON, Feb. 13, 1880.

My Dear Young Lady,—If you knew how many letters I have to write every day, you would say: "Poor, dear man, how tired he must be!" We that make rhymes are expected to turn them out as you turn on water through a faucet—whenever it is wanted. But writing poetry is like shooting ducks or geese—you may load up and paddle off, and watch all the morning, and never see a duck or a goose, except yourself reflected in the water.

So, my dear young lady, I will only say that I should like to please you and a great many other young friends,—and old ones—by writing all sorts of odes, elegies, epics, epigrams, etc., but I have to content myself by disappointing you and them with a little scrap of a note like this, sweetened with good will and good wishes, and nothing else in the world to pay for postage stamps wasted on me. Believe me, very truly your friend, OLIVER WENDELL HOLMES.

The Independent.—The following is clipped from Mary Clemmer's letter to the above paper: "Not many days ago, at Mount Healthy, Ohio, a few rods from the spot where they were born, hundreds of men, women and children celebrated the birthdays of Alice and Phœbe Cary. * * * What thoughtful person will say that it is not well, in this material age, to go back to the example of the older ages, when the songs of the highest bards were the laws of the people, recited by youth and age alike on great occasions. It is an epoch in a state when even one of its towns recall the birthdays and recites the songs of two of its daughters, through the lips of youth, amid elder eulogies, full of appreciation and affection.

—When Emerson was recently reading his essay on the future of America to a small audience, he happened to say "the" instead of "this country." His faithful daughter Ellen interrupted him. "Father,' she said, "it is *this* country." A smile crept over the face of the Concord philosopher as he replied, with a fine faith in the Great Republic: "Well, *this* country is *the* country."

—The first Jew on whom Oxford University has ever conferred the degree of Doctor of Civil Laws is Professor Sylvester, of Johns Hopkins University. It begins to be evident that the Jews are capable of higher aims than simply money-getting.

THE ALLIANCE talks of partisanship in this wise, we heartily agree. "The fealty of the average American to party is one of the most singular and threatening features of our political life. When party stood for great principles, as it did during, and possibly just after the Secession war, this party-fealty was a most healthful and commendable habit, but now that the party stands for pelf and personal aggrandizement, it is no longer right nor expedient to be partisan. If it were ever proper 'to vote for the devil,' if he were nominated for office by one's pet party leaders, that time is not now. * * It is at any rate true that not till Jackson's time was the country ruled by any such machine as we are cursed with to day, and it may be that it would be a real political gain were there no nominations made and were every man required to write on his ballot the name of his preference for any and every office, without regard to whom the party leaders preferred. But be that as it may, there is a way of destroying the powers of the machine, and that way is by refusing fealty to any party that makes a nomination not fit to be made. Scratching will cure this Jackson itch."

The New Covenant, quoting *The London Hour*, gives a little bit of domestic history from the lives of Victoria and Albert: "When the august pair were first married, although the match was one of love, at least on the Queen's part, her Majesty could not always hold her temper, and on the occasion of one of those trifling quarrels which occur in the best regulated families, she threw a tea-cup at the Prince's head. He, excessively indignant, retired to his apartments and locked the door. The Queen's anger having somewhat abated, she thought him sufficiently punished and knocked at his door. To the question "Who's there?" she replied in imperious tones, "The Queen." Prince Albert did not answer, and she went away. By-and-by she thought she would try again, and to the "Who's there?" answered "Victoria." Again there was complete silence, and she again retired With the perseverance characteristic of a woman alarmed at the trouble to come, she determined to try a third time; and in response to the "Who's there?" replied "your own loving wife." This brought Prince Albert to terms, and peace was re-established. It is said there was no more tea-cup throwing in the happy family.

"We fell out, my wife and I.
O we fell out I know not why,
And kissed again with tea s.
And blessings on the falling out
That all the more endears,
When we fall out with those we love
And kiss again with tears."

The Friends' Intelligencer contains the following and much more of interest in regard to "The Country Week:" "The number of guests sent from the city to the country las summer was 676. Of these 50 were adults, 626 children; 221 were invited, while 455 were boarded. The contributions for this purpose received by the Society amounted to $1,392. Every cent of the money given came freely, without personal solicitation, and was offered in response to intimations in the public press that money was wanted.

THE STUDY TABLE.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader

Any publications noticed in this column can be ordered from this office.

—The Edinburgh *Review* for April, 1880, is a very rich number.

—An article on "Ritualistic Literature" describes the high church movement in the Anglican church. Here are specimen facts: "If a drop of consecrated wine fall on the table at communion the priest must scrape the wood and burn the ashes, or suck the drop which may have fallen on the altar and submit to three days penance in expiation of his crime, or do penance for forty days if a mouse should devour the Host!"

"After the consecration of the bread the priest shall say: 'Sacred body of my Lord Jesus Christ, I worship thee, I adore thee!'"

"One who has a habit of blasphemy may receive forgiveness by making the sign of the cross with his tongue several times on the ground!"

Here is the materialism that threatens religion. While such crude immoral ideas prevail there is much need of hard work to bring in the kingdom of heaven.

—"Mohammedanism in China" is an article which is refreshing reading after the foregoing. Of the Moslim in China it says: "As traders their honesty is above suspicion. As magistrates they are impartially just. They are naturally more energetic than other Chinamen. In religion they are not fanatical, but go so far in the contrary direction that they are willing to surrender such details in their ritual and creed as may seem offensive to the customs and prejudices of China. They dwell together in singular harmony in charity with their unconverted neighbors. They are able to live amicably with the infidels and to regard their Buddhist neigh-

bors with a kindly feeling which it would be hard to find in a mixed community of Catholics and Evangelicals. Anything that annoys their neighbors, as tall minarets, they studiously avoid." This is delightful. Who shall say that the yearning for unity is not as wide as human nature. The author confirms the statement of others that Islam is working social reform in Africa where Christian missionaries have failed. His concluding sentence is suggestive: "The revivifying of China by the religion of Mohammed ought to be reckoned with the future of all European states." J. H. C.

"AFTER DOGMATIC THEOLOGY, WHAT?" by Giles B. Stebbins, is issued in paper and cloth, the former sold for 50 cents, and the latter for 75 cents. The prices given in our notice of June 1st are incorrect. Other mistakes in that notice we are glad to allow the author to correct for himself.

EDITOR UNITY—*Dear Sir*:—Somebody says, "to be great is to be misunderstood." If this is true then has UNITY thrust greatness upon me, and I shrink from the new burthen. In your Study Table of June 1st, is a mention of my book, "After Dogmatic Theology what?" which makes me undertake "to substitute spiritualistic phenomenon as evidences of the great religious beliefs in view of dogmatic assertion, and an obsolete revelation, etc."

I allow for the brevity of the mention, making it, of course, imperfect, and its closing paragraph is surely in friendly spirit, yet it gives so fragmentary an idea of my aim and thoughts, that I must ask the privilege, for the first time, of a few words in your good pages, touching the tendencies and needs of our day, as they appear to me, and as they are treated in the book you briefly but kindly notice.

Plainly enough the day of dogmas and creeds, as authority over the soul, is passing away. Let us rejoice at that! What next? is the important question. What ideas of life, and destiny, and deity shall give hue and shape to the thought and life of the coming time? Two paths open before us, and many stand at the point of divergence, hesitating which to enter. One leads to Materialism—the potency of matter, mind and soul, but fine and transient results of the chemistry of digestion, the negation of a personal immortality, and of a supreme intelligence. The other leads to Spiritualism, using the word in a broad sense—the potency in matter, the positive sway of mind, the soul of things, man! "an intelligence served by bodily organs," a spirit clad in flesh, catching glimpses of the life beyond. These diverge and are opposite to each other. Let us look fairly at both. What will be the tendency and result of following the one or the other? With the growth of man to a higher and larger life on earth, shall we be Materialists or Spiritual thinkers? These are the great religious and scientific questions of the day.

Professor Newcomb says: "Science deals with the laws and properties of matter." With a deeper insight Buckle writes: "We know little of the laws of matter, *because we know little of the laws of mind.*" As we come to see that matter is always shaped and controlled by mind, the visible ever governed by the interior and invisible, with intelligence as the soul, the two making a dual unity, so to speak, in world's as in man; and that the body of man is lighted up and verified by a spirit within, which shapes and uses it and then lays it aside, we shall make better and truer progress in our thought, and science will be saved from its learned folly and dogmatic spirit. Inductive and materialistic science will be savage jargon and the babble of childhood in the light of coming spiritual ideas and systems of thought and research. The central and inspiring idea of a Spiritual philosophy is an indwelling and positive mind, and when science takes that idea as its centre, induction and deduction, the intuitive and psychological powers of man, the structure of his physical frame, and the stuff that stars and sun are built of, will be seen and studied in new light, with far more perfect methods and in higher spirit.

We greatly need a study of the *inner realities of things* and of the *inner life of man.* Materialism makes no such desire, and makes the study of psycho-physiological science, in an appreciative spirit, almost impossible. Yet a knowledge of psychological laws and powers; of psychometry, magnetism, clairvoyance and spirit manifestions, is necessary to the finer comprehension of these interior and all-sustaining realities. On a coming day education will be held incomplete without such study. It will even reach our universities, where the best things go last, "after the people have heard them gladly."

Psycho-physiological research has made the greatest addition of our age to our knowledge and systematic conception of the life of man; its phenomena, relations, and future continuity. It is showing us that the spiritual life and the thought of man inhere in an interior and lasting organization, a fine body of a substance invisible and supra-physical, not in any gland or vessel, or tissue or structure, that death can dissolve or touch.

As for the fact of spirit-presence, I can say in the words of Alfred R. Wallace, of London. "It demonstrates mind without brain, and intelligence disconnected from the physical body. * * * It furnishes the proof of a future life, which so many crave, and for want of which so many live and die in anxious doubt, or in positive disbelief."

Twenty-five years of careful investigation have given me ample proof of personal intelligence, distinct from that of any-one present, cognizing facts of which no one had knowledge, and which were contrary to their view or opinions.

From all ranks and conditions of life; from scholars and nobles in Europe; from distant Asia, and the far-off islands of the Southern ocean, to the pioneers in their cabins on our great prairies, and on the Pacific coast, reaches the realm wherefrom come these facts, tested and approved by thoughtful and careful witnesses. Thus we find that the spirit is not dependent on the earthly body for its continued being, but that its immortality is "the survival of the fittest." The thought of supernal realms, full of the wealth and glory of angelic human life, of the dear immortals of whom we may get glimpses in hours of open vision, or whose presence we may feel and know, and of the infinite presence, fills the soul with reverence and joy. These rich and rare experiences lift and light up the whole being, and their memory lives and glows for years. Heaven pity those who say such visitations cannot be!

Yet the deepest proof of the immortal life is that *voice within* which says, "Man, thou shalt never die," and these wondrous facts, coming through the senses, are but tests and confirmations of that voice within.

I make earnest protest indeed against a superficial and external method of thinking, which holds nothing proved, save outward things, tangible to the senses. It is the method of materialism, indorsed by what some call science. Its latest name is agnosticism, which may well be translated *know-nothingism.* The soul's testimony is oldest, deepest and most enduring. What the soul asserts and hopes for, in all lands and ages, has thereby millions of confirmations—more than all tests of crucible or microscope have given of any

thing in the outer world. For a few centuries the magnetic needle has turned to the pole, but for thousands of years countless millions have turned to the Supreme Mind. By a few recent experiments we go back to what scientists call the physical basis of life, but from earliest history millions have intuitively gone back to the spiritual basis of life, and looked forward to a life beyond. Probably the earliest recorded prayer is in the Rig Veda, long before Moses:

"Come, Oh, Great Father! along with the spirits of our fathers."

The soul says, "God is," and star and sky, mountain and rose, reveal Him. The soul says, "I shall not die," and the facts of spirit-presence in all ages confirm its testimony. The outward is but test and sign of that which is within—known only by its results and effects, as we know the spirit in man by the glance of the eye, and the music of the voice, and his mental power by palace and steamship and railroad he has built, in constructing which, the skilled hand is but the tool of the guiding mind. Vast spaces lie beyond the reach of the telescope; no chemist can test and no eye can see the inner life of man. Around and within us is this great supersensuous region. The realm of the spirit is wider than that of the senses. The truths of the soul are primal and creative; to give these truths due weight and the innate power of man due place, and to pay due heed to their outward signs, in the testimony of the senses is the need of our day. A perfected and spiritualized science will be the ally of natural religion in meeting this need.

I have known brave and true souls under the sway of materialistic thoughts, longing for the light and warmth of God and immortality, but saying they had no evidence and that truth must be followed, at any cost, and so living on, their heart's hungry, their intellects cold and craving, yet refusing to be fed and warmed. They are victims of a poor theory. Truth calls for no such martyrdoms. For every healthful and normal desire of the soul there must be use and satisfaction, or the universe is full of injustice and fraud. The cold negations of materialism, the external and imperfect methods of inductive science, and the horrible dogmas of old theology are at fault. These are being tried and found wanting—a Spiritual Philosophy and a Natural Religion will stand in their stead.

There have been, and are, Spiritual philosophers—James Martineau, for instance—who are not Spiritualists in the phenomenal sense of the word, but the study, and wise acceptance of spirit manifestations, and of man as a spiritual being, related to this and to higher departments of the eternal life, is an invaluable help to clear and inspiring views, and to the exercise of intuition, reason and common sense.

But enough, for we are on the verge of a boundless field. "Let every man be fully persuaded in his own mind." What glory it is to live and learn forever! I like the spirit of your UNITY. It revives the thought—well nigh obsolete in many churches—embodied in that great question of Jesus to the Jews, "Why judge ye not, even of yourselves, what is right?" In that "Unity of spirit which is the bond of peace." That is a good question to keep in mind.

With best wishes, very truly yours,

GILES B. STEBBINS,

June 20th, 1880. 180 Henry Street, Detroit, Mich.

THREADS AND THRUMS.

S, W. S.

That is a grand saying, and worthy of all acceptation, to which Rev. J, L. Dudley gave utterance, once upon a time: "Christianity is greater than any of its sects, and Religion is greater than Christianity, and Man is greater than Religion, and God is greater than Man."

By the way, why must our dearly-loved UNITY be called an "organ"? The word "organ" is too suggestive of crank-turning, denominational music, sectarian shibboleths, political pleadings, and so forth. Better omit it.

[The imagination of our contributor flies low. UNITY suggests, not a hand-organ, but an organ; that grand forest of pipes, ready to vibrate every note the human ear delights in, responsive to every sympathetic touch of the human hand. The organ, of all human inventions, best symbolizes the UNITY that is our ideal. The harmony in diversity, the symphony formed by the full variety of the entire gamut.—ED.]

Mr. Renan has lately been lecturing in London on "Marcus Aurelius." He says: "His reign was fruitful in reforms and in progress. His weaknesses have been exaggerated. If he sinned, it was through too much piety and kindliness; through having too high an ideal. His theology was seamed with contradictions, and settled no mooted questions. In fact, he had no dogmatic theology or speculative philosophy, and partly for this reason the book of his *Thoughts* 'will keep its freshness for ever,' is an everlasting gospel. It speaks to all classes, from polytheist to pantheist, and furnishes them fruits for edification, 'It is the most purely human book there is.' Aurelius himself belongs to no determinate religion, but to the church of humanity. 'The religion of Marcus Aurelius is the absolute religion, that which results from the simple fact of a lofty moral conscience confronting the universe.'"

M. Renan will shortly publish a monograph on this greatest of Roman Emperors.

The Boston *Index* announces that the Index Association has decided to commit suicide, and has made the Free Religious Association its heir. After the first of July next, the *Index* will be published under the auspices of the F. R. A., with Rev. Wm. J. Potter as Editor, and several editorial contributors, including Revs. M. J. Savage, John Chadwick and Felix Adler. This change will certainly increase the breadth and value of the paper, and should rejoice the hearts of all lovers of freedom with fellowship. Mr, Abbot has certainly proven himself a noble man and an able editor, but it must be said that he has made the *Index* narrow, and has allowed himself to be ridden by a few hobbies. It is to be hoped that the new management will give far less attention and space to "Anti-Christianity" and the "demands of Liberalism," and far more to that free religion which is symbolized by that utterance of Rev. Mr. Dudley quoted at the beginning of these "threads and thrums."

Rev. Dr. Thomas has been preaching on "the Arrest of Unbelief." He recognizes the fact that there is to day a strong drift away from religion, a November-time of faith, but believes that there are certain checks which will arrest this downward movement. His statements are not always clear-cut or radical, (in the good sense of that much abused word); as when he asserts our inability to account for the Bible "on any purely human principles." But his main position is sound and solid. He says: "Morality, faith, religion, all these rest upon and are linked to the nature of things, where 'a doubting world reaches the bed-rock.' Doubt or deny as man may, the constitution of things remains, and on it are founded the laws of morality, which would abide though all churches and all Bibles were burned. Moreover, God himself is in this 'nature of things.' Experience testifies of God, fact leads to faith. Hence our world cannot fall away into utter unbelief. Souls may wander into darkness or make their abode in hell, but God will be there."

Concerning Edwin Arnold's "*Light of Asia*," Dr. O. W. Holmes says: "Its tone is so lofty that there is nothing with which to compare it, but the New Testament."

In the *Evolution* for March, Rev. M. D. Conway writes in the most appreciative and enthusiastic mood of the late William Kingdon Clifford. He affirms that Mr. Clifford's leading service to the moral and religious life, of this time was "the clearness and courage with which he has dealt with the ethics of intellect."

WESTERN CONFERENCE MATTERS.

APPORTIONMENT FOR 1880-1.

Alton	$ 30 00
Ann Arbor	25 00
Bloomington	50 00
Buda and Sheffield	25 00
Broadhead, Wis.	15 00
Buffalo	125 00
Chicago, Church of Messiah	250 00
" Unity Church	200 00
" Third Church	25 00
Charlotte, Mich	25 00
Cincinnati	200 00
Cleveland	65 00
Denver, Colo	20 00
Detroit	100 00
Geneseo	35 00
Geneva, Ill	20 00
Grand Haven, Mich	15 00
Indianapolis	20 00
Jackson, Mich	25 00
Janesville	20 00
Iowa, State	60 00
Kalamazoo	25 00
Kansas City	25 00
Kenosha	35 00
LaPorte	25 00
Louisville, Ky	50 00
Marietta, Ohio	12 00
Meadville	50 00
Milwaukee	75 00
Muskegon	15 00
Madison	25 00
Nebraska, State	20 00
Omaha	10 00
Quincy, Ill	65 00
Shelbyville	10 00
St. Louis, Church of Messiah	280 00
" Unity Church	80 00
St. Paul, Minn	75 00
Toledo	25 00

TREASURER'S APPEAL.

To the Ministers, Congregations and other friends of the Western Unitarian Conference:

Owing to the admirable efforts of the late Treasurer, Mr. Joseph Shippen, of St. Louis, and your willing response to his appeal, the accounts for the last year show all indebtedness punctually discharged and a small balance in hand. Mr. Shippen, however, was unable to accept the office again.

The fact of my having been chairman of the auditing committee at the last two annual meetings, together with the absence at the recent meeting of any layman at once acquainted with the work and willing to take it, led to my being asked to take the Treasurership for the current year, May 1st, 1880, to May 1st, 1881.

I undertook the office the more readily because at this Conference it was resolved to take a step forward and place our work upon a footing better worth giving for and working for.

You are aware that for five years past the churches of the West had been so feeling the pressure of the hard times as to be unable to do more than barely keep going the small tentative engagement of a part of Rev. Jenk. Ll. Jones' time as Missionary Secretary. This partial engagement, however, resulting in most excellent work, has so strained and distracted Mr. Jones' power that he declared himself unable to continue it, and pleaded to be allowed to give himself entirely to his parish work. This was the perplexity which the Conference had to consider and to meet. It was a smaller conference than usual. Many societies were entirely unrepresented. But it was necessary to act, and in the end the only action that, in presence of Mr. Jones' special fitness for the missionary work, could be at all satisfactory, was to secure his full services for this work. Accordingly the Conference unanimously and very earnestly voted to ask him to relinquish his parish and devote his whole time to the missionary work in the West; to which he has since agreed.

In addition to this undertaking, it seemed necessary that the central office and Book-room, originally started (in 1878) by the joint contributions of the W. U. Conference, *Unity*, the Western Unitarian S. S. Society, and the Women's Liberal Religious Union, should be placed under one responsible management. Our Conference, therefore, henceforth assumes the whole liability, the other contributing societies paying their quota as rent for the use of the room and staff as their agencies. It is hoped, however, that this will not involve any actual additional burden to our friends, as the women of the West were requested to make the Book-room their special care, and to endeavor to raise so much through their local organizations, as in addition to the rent from *Unity*, &c., may suffice to support it. The Assistant Treasurer, Mrs. J. C. Hilton, who was specially appointed on the nomination of the ladies present at Milwaukee, will, however, communicate with the various Women's Societies on the subject; but all this enlargement of our common enterprise emphasizes my appeal for a prompt and full response to the apportionment suggested in order to meet it. The very least that could possibly suffice, to meet the obligations of the year, required the apportionments of the previous year to be raised *one-fourth*, and it is upon this basis that the accompanying list was adopted. It was resolved that societies should be requested to pay their apportionment by November 1st, or if by installments that at least half should be in the Treasurer's hands by that date and the balance by March 1, 1881. I trust that our churches will at once endorse this, and notify me that they will be ready with their contributions. Already some of the largest parishes have done this; some have already paid in their quota! But it can only be by the cordial support of *all* our churches, small and large, and by the personal subscriptions of those isolated Liberals throughout the West who are not included in any of the parishes, that the amount needed can be raised.

I have, however, cheerfully undertaken the collection of the funds for this year, because I believe very heartily in our common work, and am convinced that our friends will everywhere recognize the need and value of it. Our simple, practical, Liberal Christianity ought to have a better chance in the West, and now is our opportunity.

Friends all,—read this to your people; take up your contributions as early as possible, and send me word *at once* when they will be forthcoming. Also, kindly send me the names and address of such "isolated Liberals," who may be interested in our work.

BROOKE HERFORD, Treasurer,
2802 Prairie Ave., Chicago.